

EDITOR'S PREFACE

Opening the series of articles in the present issue of *Landas*, Archbishop Orlando B. Quevedo offers an abridged version of a paper he read at the International Jacques Maritain Institute Convention in Rome in December 1995. Reflecting on "Development in Asia: A View *From Below*," he gives a forceful critique of development in dialogue with the poor based on the FABC's social teachings, and presents an alternative approach to development as seen at the micro-level — especially at the level of basic ecclesial and human communities.

"Lonergan's New Political Economy" is dealt with by Vicente Marasigan. The theological origins and development of Lonergan's creative involvement in macroeconomics are discussed in the moral context of "cosmopolis." From this there arises the need for educational institutions to transform the cognitional potentialities of human nature into a standard of living for the whole society.

In response to an article that appeared in this journal in January 1996 by Nil Guillemette, John N. Schumacher, in "Is Celibacy Better? A Historian's Reply to Nil Guillemette," takes issue with some facts and statements as presented by the former in the relationship between celibacy and marriage.

José S. Arcilla writes on "Philippine Jesuit Ascetical Literature" describing with some detail the contribution made by some of the most prominent Jesuit pioneers prior to their expulsion from the Philippines, and bringing up the narrative to the late nineteenth century.

Reginaldo M. Mananzan, a canonist, offers a historical inves-

tigation on the meaning of "The Word *Consortium* of Canon 1055, §1." The first part of his article appears in the present issue; the second, beginning with St. Thomas, will be published in January 1997. The author examines the meaning of "consortium" in Roman law, in early Christian marriage, and in St. Augustine and Hugh of St. Victor.

In his extended note on "Science and Religion," Daniel J. McNamara deals with the debate and dialogue between science and religion, reflecting on the epistemological question of the nature of truth and our capacity to know the existence of God.

An appraisal of *The 1996 Catholic Directory of the Philippines* is offered by Pedro S. de Achútegui, first presenting figures as gathered from the Directory itself, and then reflecting on some "shadows."

A long review article entitled "Mystical Theology *Redivivus?*" by Thomas H. Green, about William Johnston's *Mystical Theology: The Science of Love*, reflects on the meaning of mysticism and of mystical theology and Johnston's solution for the twenty-first century, with some added critical comments and suggestions.

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